

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Rev. J. F. Parkinson and Prof. C. Hillman Brough made our office pleasant visits recently.

The convention board meets next Tuesday at 10 a. m. in mission rooms of Jackson Baptist church.

We have paid Winona a flying visit, meeting many old friends, and being cheered by many kind words for THE BAPTIST.

We note with sadness the death of our young brother, J. P. Walker. He was a consistent member of the First Baptist Church, Jackson.

We offer condolence to Miss Annie Armstrong, Secretary of W. M. U., whose mother has recently passed from earth to heaven.

We have received a good report of the Texas convention from the pen of Bro. E. E. King; but it reached us too late for insertion in this issue.

Brother Booth Lowrey, of Tennessee, has been giving a course of humorous lectures at Clinton, which we learn was received with much interest and appreciation by the students of the College and the citizens.

Mississippi College Magazine for November is on our table. It reflects credit on the young gentlemen who are conducting it, and deserves a wide circulation, which it will no doubt receive. It is always a welcome guest with THE BAPTIST.

We received an appreciated call a few days ago from our young brother Lamar Allen of Winona. He is a noble Christian young man, and is a traveling salesman for a large shoe house. His religion and his business are one—not divorced.

On Nov. 7, a patent was granted Rev. Alonzo C. Ball, of Winona, on reflecting attachment for lamps. This invention will be especially valuable as an attachment to pulpit and organ lamps. By the use of

this attachment all the rays of a lamp are converged and focussed on any desired point, and its glare obscured.

The new book written by Dr. Z. T. Leavell and recently reviewed at some length in these columns is having a fine sale. Our people have made the history and are doing the proper thing in familiarizing themselves with its details. This book contains some facts not accessible except in this book. The book sells at 75 cents. Write to Dr. Z. T. Leavell, Jackson, for any information about it.

We are sending out statements to our subscribers who have not paid in advance. Also blank order sheets and return envelopes, which are a great convenience to subscribers. In using them it is only necessary to enclose a money order for the amount of subscription. The use of the envelope saves the labor and trouble of writing a letter, and insures a correct and prompt account of the remittance. Subscribers are requested to use these.

We had the great pleasure of a call at our office by brother H. E. Wilkinson and wife, brother Geo. Anderson and wife, C. C. Pugh and four young ladies, all of Vicksburg and engaged in young peoples work. The Children of James of the First Baptist Church of Vicksburg was the first Society or Union to undertake the full support of an orphan at the Orphanage. It will not be long, however, until several Unions will each be doing the same thing.

The opposition of the seating of Representative Brigham Roberts continues without relaxation. Members of the house are receiving many petitions from all parts of the country, and even the wives of the congressman have joined in the crusade against the Mormon member-elect. The leader in the movement among the wives of congressmen is Mrs. Joy, wife of Representative Joy, of Missouri, and a copy of a petition to congress protesting against the seating of

Roberts was mailed to the wife of each member with the request that it be signed and returned to Mrs. Joy at Washington. This has been done by about 100 of the members' wives and the prospect is that between now and December 4, many more petitions will be received. Mrs. Joy entered into the crusade against Roberts at the request of Miss Helen Gould, of New York. The petition reads as follows: "We demand that neither he (Roberts), nor any such as he, shall ever take part in the councils of the law-making body of our beloved country."

Bro. S. M. Ellis one of our best and busiest pastors spent a few minutes in our office on his way to his Terry church. He gives a good report of his work.

Dr. Searcy spent Thursday last with us, part of the time in our office and part in our home. He was on his way to Biloxi where he will probably make his home, as missionary pastor. As stated by himself in another place, his connection with THE BAPTIST now ceases. We were both sad because of the parting; but we felt that he and all concerned in The Mississippi Baptist Publishing Co. had done what appeared to them to be right. He carries with him our heart-felt benediction. We shall never cease to remember and love him and his noble, Godly wife. We pray that the Lord will lead them gently over the rough places of life, and that they both may be instrumental in doing much good in the Master's cause with their pens, allowing us to hear from them often.

On his way from the Canton B. Y. P. U. meetings, Dr. Chivers paid our office a much appreciated visit. His impression is that Mississippi has made a fine start in organized young peoples work, and that there is a bright future for us. The doctor very much endeared himself to our Mississippi people. He is manifestly a man of fine spirit, and of unusually broad, but decided, views. We have heard Talmage, Armitage, Lorimer and Henson, and do not hesitate to say that in our judgment he excels any of these for ease, accuracy and force

as an orator. If any one ever had any misgivings as to his soundness in the Baptist faith, these were all scattered to the winds by his eminently sound utterances at Canton. We have heard very few men who seemed to have such a clear conception of the distinctive doctrines of Baptists as he. The B. Y. P. U. movement is specially fortunate in having a brother so gifted and pious to direct in a general way its affairs. There is no estimating the grand possibilities of a brother of his worth, laboring among a class whose minds and hearts are plastic.

The death of Garret A. Hobart on Tuesday at his home in Paterson, N. J., brought genuine sorrow to a wide circle of friends in social as well as administration and congressional circles. Many recall the fateful days immediately following the destruction of the Maine, when Mr. Hobart was a strong barrier between the more radical portion of the Senate, which began to clamor for war, and the President, whose faithful personal friend he was as well as unswerving political ally. Last summer when it became necessary to carry to Secretary of War Alger, the delicate information that the President no longer considered him a *persona grata*, the mission fell to Mr. Hobart and was discharged with consummate tact. Immediately upon receipt of the intelligence that the Vice-President was dead, the President ordered the White House closed, and the meeting of the Cabinet included no other business than a reading of a proclamation, which the President had prepared, and the discussion of the arrangements for the funeral. The obsequies will occur at Paterson and be attended by the President and his Cabinet. Attorney General Griggs, who was a close friend of the Vice-President, left immediately for Paterson to consult the wishes of the family, relative to the final services. Flags on all government buildings and the Executive Mansion were at once placed at half-mast. William P. Frye, of Maine, President *pro tempore* of the Senate will succeed Mr. Hobart as presiding officer of that body and to that extent will become acting Vice-President.



## The Canton Meeting.

At 3 p. m. on the 21st of November 1899, a large number of young people and quite a sprinkle of older ones met in the Baptist church at Canton. One half hour was spent in devotional exercises, led by Bro. H. P. Hurt, in which many participated by quoting passages of Scripture. The committee, appointed at Aberdeen to draft a constitution and prepare a program for the present meeting, made its report. The conference went into a permanent B. Y. P. U. State organization, with Arthur Flake, Winona, president; H. E. Wilkinson, Vicksburg, vice-president; Landrum Leavell, Washington, secretary; Lamar Allen, Winona, treasurer. A warm address of welcome was delivered by Bro. E. A. Howell, substitute of Pastor W. J. Derrick, who was to have spoken. A very appropriate response was delivered by Prof. C. Hillman Brough, of Mississippi College. Several fine talks were made in explanation of the B. Y. P. U. organization.

At 7 p. m. the house was filled with eager listeners, to hear the introductory sermon by Bro. G. B. Butler. The sermon from Heb. 3:12-13, was a strong presentation of "The Hardening Power of Sin." On Wednesday at 8:30. Convention met. One half hour was given to devotional exercises, conducted by Bro. W. E. Ellis.

The speaking of the day was of a fine order. "How to Enlist the Forces in Young People's Work," "Christian Culture Course," "How to Keep a B. Y. P. U. Going," "The B. Y. P. U. a Training School," "The B. Y. P. U. in Country Churches," were discussed in a vigorous and helpful manner.

At 7 the meeting was opened with appropriate devotional exercises conducted by H. P. Hurt; and at 7:30, Dr. E. E. Chivers, of Chicago, General Secretary of the B. Y. P. U. A. and editor of *The Baptist Union*, delivered a very strong address on the "Nature, Scope, Underlying Principles and Methods of the B. Y. P. U. Work." The house was packed and a grand stride forward was made.

After the address the editor of *THE BAPTIST* was requested to take a collection to defray the expenses incidental to the meeting and for carrying forward the work. The collection amounted to nearly \$150.00 in cash and subscriptions.

At 8:30 Thursday morning H. E. Wilkinson conducted a B. Y. P. U. meeting, several participating. Vigorous discussions were had on

the "Best Method of Pushing Our Work in Mississippi," "Denominational Loyalty" and "Consecration Meetings."

Pastor Derrick and his faithful co-laborers having made a heroic fight against the liquor traffic in Canton, were unanimously endorsed and encouraged to continue the war against the "matchless evil" to a finish. The Convention by special resolution endorsed and commended *THE BAPTIST* to all Unions. Appreciation was expressed to *THE BAPTIST* for having opened up a B. Y. P. U. Department in its columns.

Ordering 1,000 copies of the Proceedings published, the first session of the B. Y. P. U. State organization adjourned to meet at Clinton on Friday before the 5th Lord's day in Oct. 1900.

Thus ended what is conceded by all who were present, to have been a very fine meeting. We trust this was the beginning of what will soon become a mighty factor in our church work. We shall appreciate any news items from our young workers. A word to the young people. In the fresh enthusiasm of this promising beginning, do not forget to consult daily the word of God, and to meditate much upon His precepts. Fellowship and companionship with our Lord are our only safety and guaranty of growth "in grace and in the knowledge of our Lord and Savior, Jesus Christ."

## Sayings in B. Y. P. U. Meeting at Canton.

"I find the Bible dull to read, but interesting to study."

MRS. H. E. WILKINSON.

"Not what we take up, but what we take in; not what we apprehend, but what we comprehend, gives nourishment and refreshment, strength and joy."

H. F. SPROLES.

"Beauty and attraction are not opposed to acceptable worship."

PROF. C. HILLMAN BROUGH.

"If God has created me, in his image, I want to know all I can about him."

H. E. WILKINSON.

"Young Christians must first be put into the school of Christ for discipline and training."

GEO. ANDERSON.

"I would not swallow everything any man should say without investigation. The Bible is the only thing I would swallow without question."

ARTHUR FLAKE.

"Some think that those pastors who labored a few years in the country and then went into town

pastorates did so because they had out-grown the country places. These pastors know this is not true, but that they went to the towns because they had failed in the country."

J. P. WILLIAMS.

"Too many pastors become impatient because of meager and delayed results. We need to wait and persevere."

W. T. LOWREY.

"The B. Y. P. U. is not a substitute, not an auxiliary, strictly speaking, but a mode of the activities of the churches for the accomplishment of a specific object."

DR. E. E. CHIVERS.

"Religious isolation means religious decay."

PROF. J. C. HARDY.

"He who plays loose and fast with his thinking will soon play loose and fast with his conscience and love."

E. E. CHIVERS.

"What we need is conviction that holds us in its grip, not opinions that can be shifted about at pleasure."

E. E. CHIVERS.

"At Portland, Maine, 20 years ago the first Christian Endeavor Society was established."

E. E. CHIVERS.

"There seems to be some defect somewhere in our Sunday schools. They flourish at the bottom and decay at the top."

E. E. CHIVERS.

"Last year 15,000 Bible readers stood examinations in the Christian Culture Courses."

E. E. CHIVERS.

"Some expect to be sanctified through a state of ecstasy. But sanctification comes through the truth. 'Thy word is truth.'"

E. E. CHIVERS.

"The term that differentiates Baptists from other denominations is individualism."

E. E. CHIVERS.

"The Baptists in the United States are three or four millions long, but not three or four millions strong."

E. E. CHIVERS.

"Keep activity and contemplation in balance."

E. E. CHIVERS.

"In a certain place a gentleman was being shown by a friend some silver statues of the apostles. He said: 'Mint them and send them out to do good.'"

E. E. CHIVERS.

## Notes.

Among the young people present at the Canton meeting were: J. P. Brown, Kosciusko; L. A. Duncan, Meridian; Dr. T. E. Morris, Lena; J. J. Richards, Hollandale; Dr.

Holland and Judge Chrisman, Canton, and A. A. Lomax, Batesville.

The constituency of the meeting was very satisfactorily distributed over the state. Winona furnished the largest delegation and Vicksburg next.

The livery stables furnished free conveyances for all delegates and visitors to the convention. This courtesy is out of the ordinary line of liverymen's department.

Rev. E. E. Chivers, D. D., corresponding secretary of B. Y. P. U. A. and editor of *The Baptist Union*, came at noon Wednesday, adding much in many ways to the meeting.

Dr. A. V. Rowe, corresponding secretary of convention board, was present, looking after his own specific work which he always magnifies. He is always present where he can add to the working force of our churches.

President W. L. Lowrey, of Mississippi College, was in the meeting, adding much to its interest.

From Blue Mountain Female College we had President B. G. Lowrey, who spoke on the social feature of the B. Y. P. U.

## Good-Bye.

About a year ago I made my bow to the readers of *THE BAPTIST*. Two fearful seasons of fever and quarantine, have come and gone since that time, but the paper still lives and has a bright future before it. I have sought to be unselfish in every line I have written and all the work I have done. It has been a great pleasure to be associated with the brethren of the press. I shall never forget their kindness and courtesies. It will always be my pleasure to serve any of them when I can do so.

I have appreciated the acquaintanceship and friendship of the brotherhood throughout the state more highly than I can express. From the first day of our association until now there has never been a jar between Rev. T. J. Bailey, the present editor and manager, and myself. We have not always agreed in our opinions, but there has never been any personal friction between us. I love him. I have sold all my stock in, and claim to, *THE BAPTIST* and hereby sever my connection with it. I am the fast friend of the paper and expect ever to be, and it will ever be my pleasure to do all I can for its advancement. But now I say the final word good-bye.

J. B. SEARCY.

## Pastoral Support.

BY R. A. VENABLE, D. D.

They that preach the gospel shall live of the gospel, is a law of our New Testament religion.

1. When Jesus was a preacher among men, he was supported in part at least by those who heard him and believed on him. There is not the slightest intimation that he ever did one hour's labor, for self-support during his public ministry.

We are told in Luke 8:1-3 how he was supported. "And if came to pass soon afterwards, that he went about through the cities and villages preaching and bringing the good tidings of the kingdom of God, and with him the twelve and certain women which had been healed of evil spirits and infirmities. Mary, that was called Magdalene, from whom several devils had gone out, and Joanna, the wife of Chusa, Herod's steward and Susanna, and many others which ministered unto them of their substance." This passage is very explicit as to what was practiced at that time. The women named and many others contributed of their substance for his support. This they did both as a duty and a privilege.

2. But when Jesus sent out the twelve to preach he left them no room to doubt, that they were to be supported on their fields of labor. He said: "Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff, for the laborer is worthy of his food." Matt. 10:9-10.

There can be no mistaking what our Lord meant by this prohibition of all elaborate equipment, for self support and comfort, since he explained it all by saying: "The laborer is worthy of his food." All that was needed to sustain them they were to look for from their field of labor. They are in this respect illustrations of what Christ's ministers are to expect and receive in their work.

3. When he sent out the Seventy he said to them: "Carry no purse, no wallet, no shoes, and in whatsoever house ye shall enter first say, 'Peace be to this house,' and in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire." Luke 10:4, 5, 7. Their support while on the field was their right as wages, for such is the meaning of the word "hire."

4. When we turn to the work and teaching of the Apostle Paul, we find the same law enforced in a way so clear that it cannot be mis-

understood. 1 Cor. 9 chapter furnishes us with Paul's view of the subject. I only and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Do I speak these things after the manner of men or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen God careth, or saith he it altogether for our sake? Yea, for our sake it was written, because he that ploweth ought to plow in hope and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right, over you, do we not yet more? Nevertheless we did not use this right. "Even so did the Lord ordain that they might proclaim the Gospel, should live of the Gospel." (Verses, 6, 7, 8, 9, 10, 11, 12, 13, 14.)

(1.) The Apostle claims that God's arrangement under the Law was that they who minister at the altar should live of the altar, that is, should be supported.

(2.) That our Lord taught the same, that they that preach the gospel are to be supported by the people, to partake of carnal things.

(3.) That Christ ordained it as a law, which should be observed, that they that preach the gospel should live of the gospel.

(4.) That others who preached in the days of the Apostle availed themselves of the right to be supported and were supported by those to whom they administered spiritual things.

(5.) That it was his right, and that only as a matter of expediency did he waive the right to such support. In 2 Cor. 12:13, Paul makes mention of his having waived this right, and asks forgiveness for it as a wrong. "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong." Paul here clearly implies that his failure to require support from the church at Corinth was a worry to them. It made them inferior, by that much, to other churches. The wrong was so grave that Paul begged the pardon of the brethren at Corinth. But even in Corinth Paul did not support himself, as we learn from 2 Cor. 11:7-9, "Or did I commit a sin in abusing myself that ye might be exalted, because I preached to you the gospel of God for naught? I robbed other

churches taking wages of them that I might minister unto you, and when I was presented unto you and was in want I was not a burden on any man; for the brethren, when they came from Macedonia supplied the measure of my want." Paul preached to the Corinthians under the employment of other churches receiving of them wages, a stipulated amount, for his services, as well defined as the rations issued to soldiers in their warfare. This amount received of other churches they were not really called upon to supply; but the church at Corinth was in duty bound to furnish. They had fallen behind in their failure to do this, and had placed themselves in an inferior rank in their failure to support the Apostle.

There is absolutely no room for doubt as to the teaching of the New Testament on the support of those who preach the gospel, whether as pastor or missionary. Those preachers who discourage such support place themselves squarely against the teachings and practice of Jesus and his apostles and the church of their times. Besides they contravene a law of the Master, and ordained by him. A law as authoritative and binding as the law to baptize. The preacher who opposes ministerial support, either of the pastor or the missionary, is justly open to the charge of heresy, and should be dealt with for openly violating an explicit law of the Lord. The church who wilfully neglects this law lives in open violation of a fundamental law in the kingdom of our Lord. Should she continue in such heresy she should be cut off from the fellowship of sister churches for contravening a law of the Master. It is the duty of the pastor and missionary to preach this duty of supporting the ministry. If he fail in this he is not preaching one of the essentials. Essential in forwarding the interest of our Master's cause, and multiplying the triumphs of the cross.

This is one of the elementary truths of the gospel; one of the first to be preached.

Meridian, Miss.

## THINGS AT HOME.

Children are not always satisfied with home and its surroundings. If money is not very plenty, if pleasures are simple and life is free from excitement, they are often anxious to get away and try new scenes; too often they find fault with things at home, and give pain to those who are spending their lives to serve them. Fathers and mothers give what their children, when away from home, will sorely miss

—home care and love; and the humblest home, with a mother, in it, is rich with comforts and attention never to be found again.

"I was obliged to wait at a railway station," says a traveller; "so fell to talking with the young man who was in charge. He was a bright, stirring fellow, evidently bound to get on in the employment which he had chosen. His first service had been in his home town, and this was his earliest experience away."

"So you are really your own man now, and are free from home restraints?" I said, to try him.

"Yes," he said, "but I am not over-well pleased with the change. I used to think that it would be nice to live at a boarding-house and eat fine dinners, and have a latch-key; but I would gladly give them all, and ten times more, for the things at home. We did not have much money to spend, but mother put something into her cooking that I don't find at boarding-houses; money does not buy from laundry women the careful darning that mother gave my clothes. I have a pleasant room—pictures and all that—but I would rather have mother's face. Look here! Here it is a letter giving me an appointment, with a large raise in pay. My greatest pleasure in good luck has been always telling it at home; and now I am a hundred miles off. I know of course, that I should push off for myself—I could not possibly have earned a living at home; but I wish I had seen how good home was when I was there, and had never found fault with mother."

The youth was now obliged to signal a train, and left me; but his words kept coming up: "I wish I had seen how good home was, and had never found fault with mother."—*New York Christian Advocate.*

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail or receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL, Sole Manufacturer, P. O. box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

St. Louis, Mo., June 28, '99. This is to certify that my wife has been troubled with pain in her back and left hip for years, and that in less than ten days after taking Dr. E. W. Hall's Kidney Medicine all pain has left, and she feels like a new woman. D. W. CARLISLE, Clerk M. & T. R. R. R., 103 N. Broadway.



## The Lord's Favorites.

It is raining unceasingly this morning. The long drouth has come to a close. Somebody has said we may expect snow. Who wishes it to snow, and who does not want it to snow? "It snows, cries the school boy." Yes, the boys want it to snow. The deeper the snow, the greater their joy. But there are some people who have no wood and no coal, and no money with which to buy any. Do they wish snow?

We are reminded that cold winter, with "icy locks" is coming to our homes, and will soon be here. A great many are unprepared for the visitor. Paul, the aged, wrote to Timothy, "the cloak that I left at Troas with Carpus, when thou comest, bring with thee." Winter was coming on and he began to feel the need of his cloak in his cold damp prison. He was getting ready for winter as best he could in his limited circumstances, but he would have given that cloak to anyone who he thought had a more pressing need of it than he. He says in Galatians, that it was wished of him by some "who seemed to be pillars," that he remember the poor, which he "also was forward to do."

It is quite touching to the sensitive one to observe how much is said in the Bible about the poor. They were not forgotten in considerations of the Mosaic law. Some years ago, I was happily impressed while studying the Levitical code with the fact that the poor were allowed the gleanings of the fields, and the reaper required to leave the corners of the fields for the gleaner poor. The New Testament law of liberty has the same delicate consideration for the poor. Our Savior gives it as a proof that he came from God, that "the poor have the gospel preached to them." Then are not poor people God's favorites?

It is a hardship to be poor. It is sometimes a great inconvenience, and sometimes a cause of deep distress. A wolf is not a family animal, when he wears his best looks, which is when he is dead. A live wolf at the door, with elevated back, grinning teeth, lashing tail, and furious bark is a monster with frightful look. Alas! how many will get familiar with his look in the next four months and some of them be Baptists? I sometimes hear it said, that the poor do not appreciate what is done for them. Doubtless some of them do not, but not all of them. But if all of them did not, it need not concern us. We are to concern ourselves, not with how men get into difficulties, or how they feel when they get out of them, but how to get them out of their troubles. God knows the poor better than we do, and yet they are His favorites.

I must confess to some little surprise, when I note how much is now being done for the world by Christian people, and how many organizations we have for Christian work, that no systematic denominational effort is being made to alleviate the condition of the poor. It is true that we live in a fruitful land. The soil is generous and the rains benevolent. Yet we have our poor. They are in the larger towns and cities. Many of them are Baptists. Many of these Baptists will be supported, if supplied this winter from a general fund for Christian charity. Is this right? In view of what the Bible tells us of God's provisions for the poor, are we discharging our duty to them?

The pastors of our churches in Natchez, Vicksburg, Jackson, and other places, will find it extremely difficult to get their poor through the winter. Do you ask, what ought to be done? As our churches partake of the Lord's Supper, they remember him who was rich, and for us became poor. I do not think I miss it, when I say he would be more greatly pleased if the churches would also remember his poor, with at least a small offering. Send such offerings to Secretary Rowe, and let the pastors in great emergencies draw on him for a reasonable amount for their poor.

Brethren, I am in earnest. I do not have to stretch my imagination to see shivering children, half clad, crowding near a few glowing coals, and a distressed mother, a lone widow, standing back to give them room near the small fire. I have seen such a thing in the good state of Mississippi. We may not have the gifts to do great things as Paul did, and we may not preach as he, but like him we may be forward in remembering the poor.

—Z. T. LEAVELL.

## From Brother Mathis.

Ever since I learned to think I have thought that every writer and speaker should be sure that he has something to write or speak of before he begins to write or speak. That that something had not been sufficiently well and fully spoken or written about by some one else.

Upon this idea I hope to write a few short letters under the caption of, "What I see and hear and what I think about, as I go about," etc, under which "head" I hope to be able to say something as to the kingdoms both of "Caesar" and of Christ that shall, at least, be worth the paper upon which the letters shall be written. So, here "we" go, with the "gatherings and meditations"—Brother Sproules will excuse the phrase—and such other accumulations as the "author" has endeavored to bring out of "chaos and confusion" into "form and order," for the consideration of those who may find time and inclination to pursue these lines to their close.

It shall be the anxious care of "the writer" to so elicit, combine and direct these letters as to be of some help to some people along some lines of interest to the people of God, in the gaining of which end I shall feel amply repaid. By way of suggestion the "author" would say that he once saw this title, of a manuscript, "A Theological Scrap Book, which, so far as is known by me, never materialized—into a book—neither will these letters ever materialize into a book, but it is hoped that they may so crystallize into helpfulness to some of the dear children of God, who may chance to read them, that they shall be able, at least, to so "gather up the fragments that remain," that there shall be certain improvement along lines of political economy" and Christian activities, etc, etc.

But these "prefatory remarks" must close—or we shall find ourselves confronted with the unsightly appearance of a porch larger than the house—and in my next letter I shall endeavor to write with great directness upon the subject named. Till then, may I ask that special prayer be offered in behalf of that which is to follow?

Before closing this communication, however, I desire to say that only a

part of those from whom I took subscriptions, renewals, etc, for THE BAPTIST, during the spring and summer and were to pay in the fall have remitted, but again I express the hope that they will, on receipt of this kindly reminder, send up either by money order or registered letter amounts due, and if possible for the next year. Brethren read Matt. 7:12, and govern yourselves accordingly, and may the Lord bless you all.

Fraternally,

J. J. W. MATHIS.

From H. L. Finley.

I have been on my old field ever since the meeting of the Chickasaw Association. I am visiting and preaching at many places, and with many dear brethren where and with whom I labored long years ago. I have received so many tokens of appreciation wherever I have been that I almost wish that I could remain and end my work on dear old Mississippi soil. If a door for usefulness should open to me, perhaps I may stay another year. I am doing all the good possible in the way of encouraging the pastors and churches to higher attainments in the divine life. I find many changes have taken place during the six years of my absence in Texas. Many of the old soldiers of the cross have fallen asleep, and I miss their friendly greetings and the warm grasp of their hands, but the fruit of their labor is still here to remind me, that though they are dead, their works follow them. God is still calling others to enter into their labors and the good work still goes on. In the year 1899, I visited the old Chickasaw Association for the first time, on the territory occupied by that body, lived and labored with the following ministers, viz: Martin Ball, Louis Ball, James Bassville, J. T. Pitts, Daniel Potter, Isaac Smith, Joshua Smith, E. Browning, Louis Pratt, Wm. Nutt, John Prescott, H. Spencer, Ambrose Ray, Spencer, M. P. Lowrey, A. H. Booth, Fitzgerald, H. Savage, Giles Savage, James Robinson, Skinner, J. J. Andrews, Thos. Gorley, W. L. Reynolds, W. L. Farmer, and perhaps others, whose names are forgotten. All these except two or three, are gone. On my visit to the Choctaw, I only found one of the number mentioned—Thos. Gorley. Truly, we are in a world of change.

## Calling a Pastor.

This is the time of the year, with most of our churches, to call a pastor for next year. Much depends on the choice they shall make. The right man, other things being right, will be a blessing, otherwise may be a curse. No church wants to make a mistake, and no preacher ought to want to be the pastor unless he is the man for the place. Both church and preacher are liable to be led on by worldly motives and thereby unsuitable unions are formed. God only knows what is best. Therefore both church and preacher should seek divine guidance. Should do like the church, in the first chapter of Acts, in the election of one to take the place of Judas, who by transgression fell and lost his bishoprick; and having set two before them, Justus and Matthias, they prayed, saying: "Thou, Lord, that knowest the hearts of all men, shew whether of these two thou hast chosen. And they gave forth their

lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles." Notice, God had already chosen one, and the church prayed that God would show them which one it was.

I take it that every right-minded church wants the pastor whom "God hath chosen." And no right-minded preacher wants the church unless this is the case. "For it is God that worketh in you both to will and to do of his good pleasure." Phil. 2:13. M. V. N.

Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCY.

Praying Christians are common; paying Christians are rare—"faith without works is dead."

A silk hat speaks more flatteringly of a personality, than of the brain which it covers.

Narrow prejudices cast monstrous shadows, so bedarkening all noble thoughts that they cannot come to light.

If you believe right, you are apt to do right, and if do right, you are almost sure to feel right.

Enterprises, that bad men originate for or favor, are the things that Christians should have nothing to do with—make a note of this.

The people most in danger of going to hell are those who intend to prepare for heaven, to-morrow.

Sheep may make out to live on shucks awhile, but they will not take on any fat, but grow poorer on such dry food.

Sid Williams, the Texas evangelist, has finished his meetings in Kentucky, and is now with Pastor Wesson at Corinth.

If you love honey, slay the first lion that roars against you, and make you a bee-gum—Sampson's invention was not patented.

Don't mind being called a crank because some numbskull calls you one for opposing evil—consider the source, and go ahead.

According to report, the three several churches on the Mobile & Ohio R. R., viz: Corinth, Booneville and Okloona will be pastorless the last of next month, unless they elect prior to that time.

There are people who do a great deal of hand-shaking at church, and likely cry a wee-bit during the sermon, who never think it worth while to invite the pastor home with them for dinner.

Rev. J. R. Carter, of Blue Mountain, was unanimously called, on the 24th ult., to supply the Ashland, Benton county, church, for one Sabbath in the month for the incoming year. The writer has been serving this church for the

last five years; but in consequence of feebleness of body and remoteness from Ashland, was compelled to resign. This he did a month ago. The membership is not large, but they are a very faithful band, and the field is one of hopeful outlook. In case Bro. Carter accepts the charge he will find that there is rarely to be found a more cultivated and kindly disposed people, and withal a congregation highly appreciative of good preaching such as their pastor-elect is preeminently able to furnish. God bless the Ashland saints.

We highly appreciate a recent visit from the Slate Springs bishop, Bro. W. L. A. Stranburg, who is one of the most earnest and faithful pastors in the State. He has two daughters, noble girls, students of Blue Mountain Female College; and the occasion of his coming was to see his children. Sister Stranburg was with him.

Blue Mountain Female College President, Prof. B. G. Lowrey, is not a preacher, and yet he is a preacher; as paradoxical as this may seem. His lectures, at the various points, at which he frequently delivers them, are not only orthodox but abundant in gospel truth and mighty in influence for good—Yes President "B. G." preaches successfully.

Korea can boast of her share of the great inventions of the world, though, singularly enough, neither the world at large nor she herself, except in one case, has benefited permanently by the inventions. In the reign of King T'a-jong a font of metal type was cast, the first the world had ever seen. The art of xylography had existed for centuries, and clay type had also been used in Japan, but Korea was the first to discern the need of the more permanent and durable form of metal type; and so well did she carry out her plan that the type then cast has come down to the present day practically unimpaired. Each type was built on the principal of the arch, being cylindrically concave on the under side. The purpose of this was to secure a firmer hold upon the bed of beeswax which constituted the "form," technically so called. A shallow tray was filled with wax, and the type, after being firmly imbedded in it, were "planed" in the ordinary manner. The printer, sitting cross-legged before it, applied ink by means of a soft brush, after which a sheet of paper was lightly laid upon the form. A piece of felt was brushed softly across the porous paper with the right hand, and the left removed the printed page. In this way it was possible to strike off some fifteen hundred impressions in a day.—Walchman.

## Woman's Work.

## Leisure Hour Verses.

## LIFE'S TIDES.

Life like the ocean has its tides  
That ebb and flow in lonely seas,  
And shores unknown and limitless  
They gently touch as they recede.

We may not here view those fair ports,  
That lie afar, somewhere—somewhere,  
But mystic odours of new lands  
The tides, returning, to us bear.

O, flowing tides! bear in! bear in!  
Sweet blessings from the happy isles;  
Bring hope to light life's rugged shores,  
And peace to calm our hearts the while  
—Eron Opha Gregory.

## Woman's Missionary Society.

Aberdeen Association sent a box to Rev. J. W. Solomon, Reed, Okla., valued at \$105.10 and \$45.35 in money. Aberdeen, Amory, Houka, Houston, Hebron, Pleasant Grove, Pontotoc, Shiloh, Schooner Valley, Shannon, Troy Okola and Toxish.

MRS. WM. R. WOODS,  
Sec'y Cen. Com.

## The Frontier Missionary.

Who is the Frontier Missionary? Why send him a box every fall? How get his name, and what shall we send? He is the man of God who, placing 'his hand in that of the divine Master, says, "I will go wherever Thou in Thy divine wisdom see'st that it is best."

He goes forth with scarcely enough promised by the Board to furnish a rude shelter and the plainest fare for his loved ones, trusting God to send them what they need. Our blessed Master employs the "Woman's Mission Society" of our own Christian land to look after and provide warm clothing, cover and other little comforts for these self-sacrificing people. Has your Association ever sent one of these boxes? If not, listen, and I will tell you how we manage ours. In the summer when we have very little to do, we ask the Vice-President of our Association to write to the President of the Central Committee, (Mrs. Woods, of Meridian) to send us the name of a needy missionary. We have, I believe, twelve churches in our Association and always ask for a man with a large family.

We get the names, ages and sizes of different numbers and then divide them the best we can among the churches. If there are not enough to give one person to each church, we ask some of the churches to unite in furnishing clothing for one member of the family and others to send cover, table and bed linen or any other little household comfort or convenience. As soon as we find out where the box is to be sent we appoint one of our members to write and secure free transportation for it.

We, (the churches of C. p. h. Association) have just sent our Frontier box. This year it was sent to Rev. T. D. Sisk, Mineral Wells, Plano Pinto, Texas. It contains an abundance of warm clothing, cover, household linen, a nice box of family medicine and dolls, toys and books for the smaller members of the family. The Sunday school

**HANDSOME—DURABLE—SPEEDY**  
THESE ARE THE ATTRIBUTES OF THE  
**TRUMAN BICYCLE.**  
(ANTI-TRUST.)  
\$40.00 BUYS THE 1900 SPECIAL.  
\$30.00 BUYS THE 1899 REGULAR.  
AGENTS WANTED:  
Address **Truman Bicycle Company,**  
TOLEDO, OHIO.

children always contribute these things for the little ones. Ten o'clock on the first Sat. in Nov. was the hour set for packing the box. The representatives from nine churches reported with contributions and participated in the work. Dinner was served in the Sunday-school room and all present seemed happy. Below is a list of amounts contributed by the different churches—

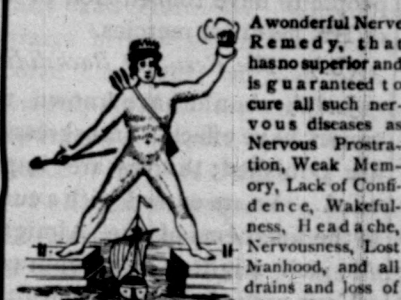
Crystal Springs	\$ 23 90
County Line	7 00
Wesson	7 80
Spring Hill	10 10
Harmony	12 00
Hopewell	3 50
Damascus	5 50
Hazlehurst	24 20
Gallman	13 05

Total.....\$106 05

Yours in the work,  
M. E. FORTENBERRY,

Secretary.  
Hazlehurst, Nov. 23rd, 1899.

## Magic Seeds



A wonderful Nerve Remedy, that has no superior and is guaranteed to cure all such nervous diseases as Nervous Prostration, Weak Memory, Lack of Confidence, Wakefulness, Headache, Nervousness, Lost Manhood, and all drains and loss of power in generative organs of either sex, caused by Overexertion, Youthful Errors, Excessive use of Tobacco, Opium, or Stimulants, which lead to Infirmary, Consumption, and Insanity.

Magic Seeds restore the nerve and vigor of youth. Easily carried in the vest pocket. Sent prepaid in plain box by mail to any address, for \$1.00, six boxes for \$5.00, with a written guarantee to cure or money refunded. Write for free circular.

**MAGIC MEDICINE CO.,**  
MANSFIELD, OHIO.

The only house in all of the leading cities. Agents because there is more money in the cheaper they sell at.

Acid, gravel and Urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Many ladies, including Mrs. Sarah Castle, of Posenkill, N. Y., and Mrs. L. D. Fegely, Lancaster, Ill., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

## \$2.75 BOX RAIN COAT

AMOUNT \$2.00 WATER-PROOF RAIN COAT. SEND NO MONEY. Cut this ad. out, state your height and weight, state number of buttons desired, body of coat, and send to us under seal, close up under seal, and we will send you this coat by express, C.O.D., subject to examination. Examine and try it on at your nearest express office, and if found exactly as represented and the coat waterproof, value you ever saw or heard of, and equal to any coat you can buy for \$1.00, pay the express agent \$1.00, SPECIAL OFFER PRICE, \$2.75, and express charges.

THIS RAIN COAT is latest 1900 style, easy fitting, made from heavy waterproof, tan color, genuine Kava-Kava Shrub, full length, double breasted, Kava-Kava Shrub, fancy plaid lining, waterproof sewed seams. Suitable for both day or evening wear, and guaranteed.

ANY OTHER HOUSE. For Free Circular Samples of Kava-Kava Shrub, write for it.

Made to Measure Suits and Overcoats at from \$1.00 to \$10.00, write for FREE CATALOGUE. CHICAGO.

SEARS, ROEBUCK & CO. (INC.), CHICAGO.

(Sears, Roebuck & Co. are thoroughly reliable.)

FREE

A NEW CURE FOR

Kidney and Bladder

DISEASES, RHEUMATISM, ETC.

Disorders of the Kidneys and Bladder cause Bright's disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonder full Kava-Kava Shrub, called by botanists, the *piper methysticum* from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause disease.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate that it completely cured him of Rheumatism and Kidney and Bladder Disease of many years' standing. Hon. W. A. Spearman, of Bartlett, Tenn., describes his terrible suffering from Uric



Mrs. Foster, Lecturer, N. Y.

Acid, gravel and Urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Many ladies, including Mrs. Sarah Castle, of Posenkill, N. Y., and Mrs. L. D. Fegely, Lancaster, Ill., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.



## Sermon Preached at Grenada on Lord's Day, Oct. 22.

MALACHI 3:7-12.

The history of the Jews is similar to that of many churches and individuals. We see the Chosen People at one time in prosperity, only to behold their pitiful downfall into poverty; now worshipping hand-made gods, and now as zealously adoring Jehovah.

### I. THE BACKSLIDING OF JUDAH.

When Malachi lived, this nation had left her God for things carnal, "saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth." The Sabbath was continually broken. God's holy day being turned into one of barter and trade. The entire country was transformed into one grasping hand, greedy for gold, having turned their backs to God and choosing in preference the shekels of sin. Fishermen from Tyre sold their weekly catch in Jerusalem on the Sabbath. Beasts laden with produce from neighboring farms, were driven into Zion on the Lord's day, while trade in the market place was at the same time in full blast. The cry of money-changers drowned the prayers of the Temple. Mammon was popular. The Lord's complaint was: "Ye have gone away from mine ordinances." As a steward, Judah had proven unfaithful; she had buried her talent and her light was hid under a bushel.

The worship of the Temple had all but ceased; beasts, instead of being dedicated on the Lord's altar, were sold for money; nor did the smoke longer arise from sacrificial fires as a sweet smelling savor to Jehovah. Judah had said: "It is vain to serve God; there is no profit in keeping His ordinances."

(a.) *The Cause of her backsliding*, strange as it may appear, was a failure to contribute to the service of the Temple. The lack of benevolence is but a fore-runner to a waning interest in the Lord's work. No sooner had this nation kept back that part of her earnings belonging to God, than she began to stray from Him. It is a self-evident truth that a refusal to aid in the support of the Kingdom of Heaven is directly or indirectly the cause of all backsliding. Fire must have fuel added to it, else it dies into ashes; the elect must continually give of their means to God, else their fervor soon cools. Truly, a backslider is that Christian who donates nothing to Christ. Did you ever know of a church member, habitually and wilfully absent,

ing himself from services, who at the same time continued his contributions? So with Judah, as revealed in the third chapter of Malachi. In the midst of her desecration, God startled her by asking: "Will a man rob God?" With perfect consternation she heard the question, but failed to apply it. "Wherein have we robbed Thee?" she asked. A sinner never believes he is the guilty one, nor did Judah realize her ways were robbing God.

What more despicable person than a thief? Stone floors in a jail are too soft for him. He who works not, but lives by filching from others, scarcely deserves to live. But the bare idea; the terrible thought, of a thief who would dare to rob God! It makes one gasp with horror to think of a man daring enough to erect a tower to the skies and climbing up on it, pick the pockets of Jehovah! Yet such were these people—robbers of God. They had stolen His day—(he who abuses the Sabbath is a thief)—they had used His sunshine and his land to make their crops, keeping back the per cent. thereof, which was due God. They had robbed Him of themselves, for they were His creatures.

The wounded man who fell among thieves on the Jericho road, might as well robbed his benefactor, the good Samaritan, as for this people to have robbed God in face of His manifest mercies.

#### (b.) *The Result of Backsliding.*

Judah should have known that causes have effects; transgressions are punished; thieves are imprisoned. "Ye are cursed with a curse" is the amahema of the Almighty. As well might it be paraphrased: "Your vine shall cast her fruit before her time; the skies shall be as brass bearing no rain; the earth shall be parched; your crops shall fail; nations shall ridicule you and laugh at you. Because you have robbed me, 'you are cursed with a curse.'" The desired end of Judah was the one not reached. Prosperity can never be had by robbing God. Thievery makes few men rich. Withholding is losing; giving is saving. "Who-soever will save his life shall lose it." Standing water soon becomes stagnant; only flowing water is fresh.

Judah's greed had profited her nothing; having laid up treasures on earth, moth and rust corrupted them; her heart was in Mammon where her treasures were. Guilty, ashamed, poverty-stricken, she stood before God defenceless.

### II. THE LONG-SUFFERING OF GOD.

His goodness becomes the more

apparent when the people toward whom it is exercised, are known. Shall He cast them into the eternal prison who have broken His law; left His ordinances and robbed Him? Or destroy them as enemies; or leave them to themselves as a dismantled ship to drift to their own ruin?

Far be it from our God, who pities with the tenderness of a father, remembering that our frame is dust. He is willing to forget the past, and to overlook Judah's sin.

Therefore He beseeches: "Return unto Me and I will return unto you." The Lord is ready to go part of the way towards welcoming any who penitently seek Him. As the ragged, hungry and disgraced prodigal was met by his father and forgiven, so God treats with this erring nation. "Return unto me!" It is the invitation of love. There is an ever-burning light in the window of the Heavenly Home, guiding all wanderers safely back. The Father's arms are extended as He continually cries, "Return?"

#### (a.) *Wherein shall we return?*

This is Judah's question. Her willingness to return was shown by a desire to know the way. "How can we know the way?" is what Thomas asked Jesus. Wondering from God is easy enough; but the wisdom of heaven is necessary to bring the wanderer back.

The way of return for Judah was promptly revealed: "Bring ye all the tithes into the store-house." God is a land-owner. His possessions include everything. As Lord of all He demands rent. Stewards in possession of the Master's talents must get interest against the day of reckoning. Judah was using God's land; God called for His interest. The first sentence of Inspiration proves the Justice of God's demand. "In the beginning God created the heaven and the earth." Long before man was here to claim it. From the beginning it has been the property of the Maker. Moses is substantiated by David who declares "The earth is the Lord's." It all belongs to Him; sun, land, rain, everything; and that is a thankless, backslidden heart, who uses the property of another without intending to share the profit with the owner.

#### (b.) *The effect of Judah's return.*

"I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." In hunting for prosperity, this people had gone the wrong way. The same is not to be had in desecrating the Sabbath

nor in leaving the ordinances of God. Turning one's back on God is departing from prosperity as surely as leaving Jesus is leaving Salvation. Like inexperienced children they were called back into the true path by their heavenly Father, who put them in possession of their desire. They learned that which the Savior so long after taught: "Apart from me ye can do nothing."

From the experiences of Judah, let us learn lessons of much value to us.

#### 1. *Financial and religious prosperity are vitally connected.*

They are well nigh the same. The cessation of active benevolence causes the joy of religion to cease. We shall derive true good from our salvation, to the extent we contribute to the Lord of our salvation. Clinging to Jesus, one need never fear poverty; he shall dwell in the land and verily he shall be fed. John wrote Gaius: "I wish \* \* \* thou mayst prosper and be in health, even as thy soul prospereth." Financial prosperity goes hand in hand with soul prosperity. To prosper in the grace of God, one must honor God with one's substance. Judah's heart became cold toward the Lord; Judah failed to prosper in earthly things. "Restore unto me the joy of thy salvation" is but the cry of everyone who does not give the Lord His dues.

#### 2. *Man's giving must precede God's giving.*

The latter is ready and able to bestow, but He honors only them who honor Him. "Bring ye all the tithes" before the windows of Heaven will be opened. "Give and it shall be given unto you" is a promise which can not be reversed. It is to be feared our faith is small; we demand gifts from God before our donations are given Him. "Lord, Increase our faith." Nothing ventured, nothing won. Men risk money by planting their crops. Who can foretell the result, whether drouth or plenty? Can we not with even more assurance risk God? "Bring ye the tithes and I will open the windows of Heaven."

#### 3. *Giving to the cause of God is the certain way to prosperity.*

Our maker will the more abundantly give to him who makes religious use of his means, than to him who hoards. The simplicity of this truth is such that the failure of people to learn it becomes the more amazing. Do you wish to prosper? Aid the Kingdom of Jesus—support his missionaries

on the foreign fields. One may try a thousand different ways and try as many years, but in the end he will be forced to admit there is no other way than God's way.

Malachi 3:10 contains a figurative hint at the flood (cf. Gen. 7:11). All of us know the account of the flood says: "The fountains of the great deep were broken up and the windows of heaven were opened" until the entire earth was covered. God uses this figure in His promise to Judah, based upon the proviso that she first bring in the tithes.

I believe this promise stands today. If we as a church but give of our substance; if we but contribute to Missions, God will flood us with blessings. Yea, such a torrent fall upon us that there will not be room enough to receive them.

The Cornucopia of Heaven can not be exhausted. Religion will be to us more of a reality; our Christian growth will be more satisfactory; our preaching will contain more nourishment; Heaven itself will seem nearer, if we but "bring in the tithes."

Let me then plead with you to give for Jesus' sake—"not grudgingly nor of necessity, for God loveth a cheerful giver." "Give, and it shall be given unto you; good measure pressed down, shaken together and running over."

"Prove me now herewith saith the Lord, of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

God is awaiting our decision; the hands of a myriad of angels are on the flood-gates, ready to open them over our heads provided we bring in the tithes.

Allow that flood to come; let it rain; let it pour; let the fountains of the great deep be broken up, so that the nether flood may rise to meet the down-coming one; as our lives, like the Ark, float upon the waters, which to us are a fitting type of the manifold blessings of God.

W. A. HAMLETT,  
Grenada, Miss.

### Assurance of Faith.

The unwavering conviction, divinely produced, that one is now acceptable to God, and will through the mediation of Christ, at last infallibly attain unto heavenly felicity.

The Scriptures speak of full assurance of hope (H. b. 6:11), and of faith (10:22). The assurance of faith is not the persuasion, the

conviction, that one does really believe, that he has faith in his faith; but the confident persuasion of the forgiveness of sins and acceptance with God, which is justification, and the joyous expectation of complete salvation. In other words, it is the assurance of salvation which faith gives, and not the assurance of faith which "the witness of the Spirit" gives. It is the assurance of salvation, because that is its object; it is the assurance of faith, because faith produces it.

We are encouraged to seek "full assurance of faith" (Heb. 10:22). This does not mean, as many infer, that there may be faith without any assurance; but evidently that there is an assurance of this grace which is not full, and may become so. One may believe in the existence of God, and even in the divinity of Christ without assurance of salvation. This intellectual exercise does not give salvation and cannot therefore impart assurance of it. But faith in Christ, trust of a convicted sinner in him, committed of one's eternal interest and devotion of one's life to him, is the saving and assuring grace. Such faith gives peaceful assurance, not full but real, tranquil repose, joyous hope. Indeed, can there be such trust and committal and consecration without some persuasion, conviction, blessed assurance of eternal life as a present and joyous and enduring possession?

"He that believeth on the Son hath" (not only now, but also in his believing) "everlasting life" (John 3:36). The life is not something separate from and a reward of faith different in kind, but the believing character and life is itself the life of the eternal one. The assurance of the believer rests upon God's assurances unto him—upon his promise, his covenant, his oath. Read his positive affirmation (John 5:24; 10:28). Meditate upon his engagement, (Phil. 1:6). Weigh his solemn oath, (Heb. 6:17). See an example of unwavering acceptance and unstaggering reliance, (Rom. 4:20-21.)

It is a mistake to say that God's eternal promise is the ground of faith, while "the witness of the Spirit" is the basis of the assurance of faith. It is made by those who hold and teach that there may be saving faith without any assurance. It might be so if the outward promise alone were sufficient unto faith. But faith is not only a duty, it is also a grace—a gracious disposition wrought in the heart by the Holy Spirit; not only belief in God's promises, but trust in the promised personal Christ.

He who under conviction of sin, trusts in the Savior of sinners has "the witness in himself"—a new proof of the truth in his experience (1 John 5:10). Being justified by faith, he has peace with God, (Rom. 5:1). Believing, he enters into rest, (Heb. 4:3) the rest of faith here and now.

God encourages us to seek full assurance. John said that he wrote truths in his First Epistle, (5:13) in order that believers might know that they had eternal life. Paul prayed that the Ephesians might be so enlightened that they might know what was the hope of their calling, (1:18). In Hebrews believers are urged unto the full assurance of faith and hope, (6:11; 10:22). Paul the aged said with confident faith and exultant joy that he knew, had a personal acquaintance with, him whom he believed, and was persuaded that he was able to keep his deposit, (2 Tim. 1:12). It is not then wrong to seek full assurance, nor presumption to claim it.

There is need, however, to guard the doctrine of assurance against mysticism. The Holy Spirit does not give new and direct revelation to the soul, but helps one to understand the old revelation, and strengthens faith in Christ until the soul is persuaded, fully assured, of his acceptance with God, and that Christ is willing and able to save unto the uttermost, fully and eternally. When our graces become strong they also become conscious; so that faith is the substance of things which we desire and expect, and the evidence of invisible things.

Full assurance must rest on what Christ has done for us in his sacrificial death, is now doing in his intercessory life. His offering is perfect, (Heb. 19:10-22), and he is able to complete his work, since he ever lives, (7:25). These are perfect, and the faith that rests upon them only and implicitly will give perfect, full assurance.

It is a mistake to expect full assurance on the ground of God's gracious work in us, for sanctification is progressive, and will always be more or less imperfect in this world. An incomplete work cannot give full satisfaction. What the believer is in himself may be the subject of constant solicitude and intense anxiety; yet his justification, or what he is in Christ pardoned and accepted, is something separate from the fluctuations of Christian experience.

One may have faith and full assurance of faith by trusting in and committing himself to Christ without a full and clear knowledge of

the method in which he proposes to do the work of salvation. Otherwise, all who looked to Christ before he came through types and shadows, and all who do not see clearly and fully His plan now, are cut off at least from full assurance. It is faith in a personal Savior and not the understanding of His method which gives salvation and assurance. That was Paul's experience. He said, "I know him and am persuaded that he is able to keep my deposit." We deposit money in a bank because we have confidence in it, and not because we understand the banking business.

Illustrations may throw light upon the subject. Not a deed to an inheritance upon which one will enter at his majority, the certainty of which depends upon the validity of the deed, and the enjoyment of the heir upon his possession of the deed and his conviction of its validity; but a deed to an estate upon which he enters immediately, the possession and security of which rests upon the validity of the deed, and his enjoyment not only upon the conviction of the validity of the deed, but also upon his possession and use of the estate.

Not a check drawn by a solvent man on a solid bank payable in the future, which is not the money, nor any part of it, but which only secures it, the enjoyment of which depends on the conviction of solvency of the bank and the standing of the man; but United States interest-bearing bonds, with assurance resting upon the ability and honesty of the Government, and enjoyment resting also on the interest received.

A rose bud, the undeveloped flower, which will become the full-bloom and fragrant rose. Faith and small assurance is the rose in the bud; full assurance is the fully developed flower.

The deeded estate, upon which one has entered and now cultivates and enjoys; the interest-bearing bonds; the rose in the bud developing into the flower, illustrate salvation and its assurance. "O taste and see that the Lord is good: blessed is the man that trusteth in Him."

H. F. S.

Vicksburg, Miss.



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2 ounces	40 inches	1.60
2 ounces	42 inches	1.70
2 ounces	44 inches	1.80
2 ounces	46 inches	1.90
2 ounces	48 inches	2.00
2 ounces	50 inches	2.10
2 ounces	52 inches	2.20
2 ounces	54 inches	2.30
2 ounces	56 inches	2.40
2 ounces	58 inches	2.50
2 ounces	60 inches	2.60
2 ounces	62 inches	2.70
2 ounces	64 inches	2.80
2 ounces	66 inches	2.90
2 ounces	68 inches	3.00
2 ounces	70 inches	3.10
2 ounces	72 inches	3.20
2 ounces	74 inches	3.30
2 ounces	76 inches	3.40
2 ounces	78 inches	3.50
2 ounces	80 inches	3.60
2 ounces	82 inches	3.70
2 ounces	84 inches	3.80
2 ounces	86 inches	3.90
2 ounces	88 inches	4.00
2 ounces	90 inches	4.10
2 ounces	92 inches	4.20
2 ounces	94 inches	4.30
2 ounces	96 inches	4.40
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## Sunday - School and B. Y. P. U.

Lesson for Dec. 3, 1899.

BY W. F. YARBOROUGH.

KEEPING THE SABBATH.—Neb. 13:15-22.

GOLDEN TEXT.—Remember the Sabbath day to keep it holy.—Ex. 20:8.

In our study of the history of the returned exiles, we have now reached the beginning of the end of Old Testament history. On his first visit to Jerusalem, Nehemiah spent twelve years administering the affairs of government in such a way as to correct many existing evils. Then he returned to the Persian capital remaining there for a number of years, long enough for some very serious evils to spring up at Jerusalem. Returning to Jerusalem the second time, he again instituted measures of reforms looking especially to the correction of temple profanation, Sabbath desecration and marriage violation.

It was with the record of these evils that our lesson deals. It is by no means a dead issue to-day. In fact all three of these sins are among us in some form, and Nehemiah's entire work of reform might be studied with profit by our own age.

As to keeping the Sabbath let us remember that it is a divine institution antedating the law of Moses, that rest and worship are its underlying principles and that it is an institution claiming one-seventh of our time rather than a particular day.

### SOME SPECIAL POINTS.

1. *A fruitful cause of Sabbath desecration.*—In Nehemiah's day, as in our own, the root of the evil was the love of money. Making wine, carrying the farm products to market, buying and selling food, peddling fish and all manner of wares, all found their source in covetousness. In their greed for gain, men could not, according to their way of looking at business, afford to lose the profits that came from Sabbath work. If we could only eliminate the question of gain from the problem of Sabbath observance it would be very easily solved. There would be no more Sunday trains, no more Sunday editions of our great dailies, no more open confectioneries and fruit stands on Sunday, no more Christian(?) druggist selling more cigars and soda water than medicine on Sunday. True, as has been demonstrated, there is no real gain in all this, but the old deceiver has

so blinded his slaves that they prefer to believe a lie. It is mammon and all his votaries that we must meet in contending for a right observance of the Sabbath.

2. *A prominent factor in Sabbath desecration.*—Very likely the Jews had grown careless about Sabbath observance while captives in Babylon. Of course the heathen cared nothing for the Jewish Sabbath nor for its author Jehovah. Whenever the Jews had dealings with the gentiles we find that the Sabbath suffered. So in this case, these Tyrian fishermen and peddlers were a prominent factor in Nehemiah's problem. In our own day and in our own country, foreigners are most conspicuous factors in our Sunday problem. In those cities and communities where foreigners predominate Sabbath desecration is at its worst. E. g. The Mississippi coast and New Orleans. A European or continental Sunday is one of the blighting evils that this class of immigrants bring to us. Let our statesmen and reformers remember this in dealing with the problem of Sabbath desecration.

2. *Evil consequences of Sabbath desecration.*—Nehemiah went to the nobles, the influential class of citizens and warned them of the consequences of this evil. Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? and yet ye bring more wrath upon Israel by profaning the Sabbath. Such has been the fate of every nation that has disregarded God's holy day. Witness France in her effort to abolish the Sabbath and institute in its stead a tenth day. Our Sabbath observance has been one of our crowning glories, but with the flood tides of covetousness and foreign ideas of Sunday, turned loose upon our heads, we are rapidly carried into the ways of a Godless nation, where we may expect the fate of those who forget God. Dr. Henson of our nation, "Her Jachin and Boaz are the two institutions that God ordained in Eden and that survived the full marriage and the Sabbath. The devil like an imperial Samsom, is tugging at both of them; let us see to it that it does not get away with them."

4. *The remedy for Sabbath desecration.*—Nehemiah had the right, but he did not begin by issuing a peremptory law against Sabbath desecration. He first appealed to the influential to get their support, and protested in no uncertain sound against the evil. He would first educate public sentiment and then with this turned in the proper di-

rection, he would enact proper laws.

Dealing with the individual we must try to correct the evil by moral suasion and that through the influential classes, but when we consider the welfare of the community, legislation has its place. Those who desire to keep the day must be protected in the effort. Then by proper legislation let us remove temptation from those who are in danger.

One of the mightiest powers in correcting the evil is the proper example by our Christian people, especially our preachers. We need a reformation on the question of keeping the Sabbath all over our land. Where are the Nehemiahs?

Response to Address of Welcome to the Mississippi B. Y. P. U.

DR. CHARLES HILLMAN BROUGH.

The Arabs have a tradition that when Abraham visited Mecca for the first time, he stopped at the door of Ishmael and called him by name. True to the nomadic instincts of his race, Ishmael chanced to be hunting; however, his wife Aneara responded to the summons of the patriarch who, to test her hospitality, had not dismounted. "Have you nothing to give me to eat?" Abraham asked, to which Aneara replied, "I have nothing, for the country is a desert." "Very well," observed Abraham "say to your husband that you have seen a stranger, describe to him my figure, and tell him that I recommend that he change the threshold of his door." When Ishmael returned Aneara delivered the message to her husband, who offended that she had refused his father hospitality, straightway repudiated her and married a woman of another tribe. Sometime afterwards Abraham again visited his son, only to find him absent once more as a wandering sheik in the desert. As before a young, courtly and graceful woman came to the threshold of the door to make reply to the stranger. "Have you some nourishment to give me?" Asked Abraham of his new daughter-in-law, without making himself known or dismounting. "Yes," she quickly responded, and going into the house, she soon returned with some cooked venison, milk and dates. The Oriental legend represents the traditional founder of the Hebrew race as blessing the hospitality with the words. "May God multiply in this country these three species of nutriment." And today as an answer to this blessing,

the plains of Arabia teem with wild deer, cattle and date palms.

I am sure, Brother Derrick, that I but voice the gratitude of every member of the B. Y. P. U. present to-day when I invoke upon your hospitable people the blessing that God may multiply a thousand fold the scenic attractions, the material prosperity, the educational advantages and the religious energy of your beautiful city of Canton.

Home of the distinguished Tucker and the courtly McWillie, city of broad boulevards and inviting shade, trade center of prosperous planters and thrifty artisans. Chosen fireside of gifted daughters and Chivalrous sons.

"May the stream of thy maturing life Forever flow, in blissful sunlight through

A fairy scene with gladsome beauty rife As ever greeted the enraptured view."

May God's choicest benedictions rest upon the devoted band of Canton's Christians who have this day given us the key of the ark of their covenant of Christian consecration and upon the courageous shepherd who is leading his flock into green pastures beside the still waters.

The Baptists of Mississippi are to-day entering upon an era of imperial progress. This convention, representing the enthusiasm and energy of youth, is but the forerunner of our manifest destiny, the inspiration of a new ideal, which gives the spirited command. "Be broad-backed, brown handed, upright as your pine. By the scale of a hemisphere shape your designs."

The eyes of a denomination 107,000 strong are upon us, bidding us carry the ensign of Christian endeavor to the cottage of the peasant and the palace of the rich. Fathers in Israel, who bear the marks of many years well spent, have christened our undertakings in the tears of their mellow affection, have knighted us with the buckled spur of energy and the girded sword of truth, and have bidden us be brave, be hardy and be loyal in the Master's cause. To us given the hope of youth, which should be a silver lining to every cloud of disappointment and despair.

Lord Bacon, in his essay entitled "Youth and Old Age," observes that a certain rabbin commenting on the text, "Your young men shall see visions and your old men shall dream dreams," affirmed that the young are admitted nearer to God than the old, because a vision is a clearer revelation than a dream. While most of us would not agree with the rabbin in this belief and would say to the contrary, that it is the sunset rather than the sun-

rise of life that gives us mystical love, yet we must admit the magnetism of virile thought and Kinetic energy and be conscious of the glowing purpose that burns in each youthful heart.

History bears eloquent witness to the power of youth when keyed to action by lofty purpose and heroic endeavor. When scarcely nineteen years old, Lafayette dedicated his life, his fortune and his sacred home to the cause of American liberty. Newton, of whom it has been eloquently said

"Nature and Nature's Laws lay hid in night; God said, 'let Newton be,' and all was light."

Newton entered upon his profound meditations as to the force of gravitation when he was but twenty-three.

Charles XII, of Sweden, the madman of the North, when but a mere stripling of eighteen, conquered the mighty Peter the Great of Russia, in the decisive battle of Narva. Alexander sighed for more worlds to conquer at thirty-three. Napoleon's sun reached its meridian at Austerlitz, when he was but thirty-six. William J. Bryan, the matchless leader of Democracy, was nominated for the Presidency at an age when he was barely able to fulfill the constitutional requirements of a presidential candidate. And best and greatest of all, Christ, our divine exemplar and sovereign Lord, he whose lowly birthright has attuned the songster's sweetest lyre, and whose eloquence of thought has kindled the minds of world magicians yet unborn, finished his marvelous ministry and was crucified to the cross of self-sacrifice for the sins of a redeemed humanity when only thirty-three.

Fellow members of the B. Y. P. U., if I interpret aright the spirit of our movement, if I read correctly the open book of its organization, if I have a just estimate of the dignity of its mission and the certainty of its success, it is that it kindles a glowing religious ardor in each youthful breast and energizes the irresistible force of Christian character in our country's young manhood and young womanhood. Hope is the morning star of its majestic march: "Peace on earth, good will toward men," the Bethlehem to which its pilgrims journey from afar.

God grant that we, the cavaliers and daughters of Mississippi, may proclaim the heraldry of Christian heroism even to the Nazareth of nations; that, in Sunday School and bonded brotherhood of consecration and service, we may "press forward toward the mark for the

### Little Folks.

Hello little Cousins:  
Here I come again to your happy circle. I am going to school at Mar's Hill. We have a fine School and I like to go very much. The principal, Mr. Sitman Stewart, and the assistant, Miss Blanch Garner, I love her very much; she is so good and kind to me. I study the fifth reader, Spelling Arithmetic, History, Geography and Writing. I go to Sunday school at Mars Hill, I think it is a fine place to go. Well, Cousins, I guess you all have heard that our pastor, J. W. Lawrence is married. I think he and his bride are a nice looking couple. I will send a nickel for the Orphanage Home. For something to write I've been thinking in vain, so I'll leave my best wishes and just sign my name. Good-bye.

Your little friend,  
DAISY PARSON.  
Smithdale, Miss.

I am a little boy five years old, and I spent a week with my grandma March and I toated in stove wood for her and she gave me five cents and I sent it to the Cuban Mission. I help my papa pick cotton and like it very well.

MARTIN LUTHER HESTER.

### Married.

November 19, 1899, at Mt. Gilead Baptist church in Yalobusha county, Miss., Mr. W. W. Gibson to Miss M. C. Floyd. Rev. D. A. Given officiating.

The church was beautifully decorated with evergreens and autumn flowers, and the numerous friends of the bride and groom filled the commodious building to overflowing.

D. A. GIVEN.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

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I have some well-improved lands at Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land, capable of being improved into a condition in which a few acres will support a family?

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## Is There Maturity in Religion?

The answer to this is and must be a negative one, because only earthly, or terrestrial things decay, and spiritual things are not subjected to the laws that govern Natural things.

To begin, to grow, to mature, and decay are the attributes of all natural things. The little plant, or tree that possesses no organic life, but has the recognition of life only so far as the power consists in sending its tiny rootlets down in search of aliment, grows up, matures, decays and dies.

So to all the insect species that possess a living organism. These have their hour, or day, of growth in which they grow up, develop into the mature life that is given to their type; and then decay, the premonitor of death sets in and they all return to their mother earth.

The same is true of the Natural Man. Like the Plant, the Insect or the Animal, he too has his hour of growth, his period of arriving at maturity and then decay sets in, and the words "Hic Jacet," express all that is known on earth of him.

Spiritual life is different from all of these. God is a Spirit and all Spiritual life proceeds from him, and he has no maturity to make and therefore no life that can decay. "He that hath Christ hath life" and there is no spiritual life that does not emanate from him, and as he who is the origin of all spiritual life, is eternal; so also is the Spirit life that he imparts to man eternal, and knows no maturity, no decay.

As all Natural Life springs from an antecedent life, natural life therefore only partakes of such duration in form from its antecedent; and Christ being the antecedent of all Spiritual Life; the life imparted to the New Born Soul is part and parcel of the life of its Spiritual antecedent, and knows nothing of perfect maturity or decay.

Perfection is but a comparative word as understood by us, and is not used to describe the idea that even Spiritual people here can compare with the perfectives that pertain to Christ. The purest water, clear as Crystal, contains many impurities; so where we speak of pure water we only compare it with an element for less pure; so when we speak of Holiness or Sanctification we do not attempt to convey the idea that the persons are sinless, or that they will compare with the perfection that resides in the Master.

Now as Religion is purely Spiritual derived from a Spiritual giver and as Spirituality knows no death or decay and must exist "in actum" as deathless as is its giver.

There should be no quarrel over the matter of preparation. We cannot see things alike. As the tree falls so shall it lie. If we are advancing well in school and we leave off going, of course we leave off studying and we will be sure to fall behind the continuing scholar who have lost no time. Thus it is in all the affairs of life are also those of religion. If we press no forward in religious life, even if we have been regenerated, we will be much farther behind when we reach the eternal shore, than those who have run with alacrity the race that is set before them.

No man unaided can obtain the pearl of great price, because it is a gift from a King who alone can wear the decoration of "Eminent."

I have been a farmer over 60 years and could make no crop unaided. All I could do was to prepare the land, put it in good order and wait and trust, for seasons, and these were always sent; so with the gift of spirituality. See that your prayer and trust go aright. Put your all in the Lord's hands. The blessing will come and then you must go on. Get it, not by forcing yourself upward but grow as the child grows, as the lilies grow, as the leaves grow. The thing is to seek the Lord and when found, you will find, that your religious wealth has broadened with the process of the suns.

There is no need of quarreling with your neighbor about the availability of creeds. Remember there are 12 gates that open into heaven and it is possible these are for the ingress of new comers. Be sure you find the way to one of them. Do not quarrel with people who seek Sanctification, but you need not run from one denomination to another, thinking that change will bring you nearer the Lord.

The perfection of the Spirit is love. Do not be dismayed because some lay claim to a fully matured Christianity. Neither in this life, nor in the next, may Christians hope to attain to the perfection of their Blessed Lord, for as spiritual life exists forever; so also will full maturity be forever before them an unattained and unaccomplished thing. If we reach heaven, we shall find few post graduates there, and even if dismissed here bearing the fullest earthly honors; we may find ourselves only classed there as "Entered Freshman," with a

## Scotch Conservatism.

A gentleman who has traveled in Scotland relates the following incident illustrative of the conservative character of the Scotch people, and their refusal to adopt what Americans have found from experience to be useful. He says:

"It was a rainy day, one of those days not very uncommon in Edinburgh, when everything and everybody seemed to be soaking wet; there were frequent showers, and a sort of continued 'drizzle drizzle.' Although it was in the month of July an overcoat was not uncomfortable, and with the aid of that, an umbrella and gum shoes, I found it hard to keep dry.

"I watched the feet of hundreds of men and women on the streets to see if I could discover a pair of gum shoes besides my own, but not a pair was seen. Walking into an office where I had business with the occupants, I called the attention of an old bachelor friend to the entire absence of gum shoes on such a bad day, and he immediately replied that they did not need them because they wore heavy shoes and thick soles. While he was talking I cast a glance around his office, and my eyes met a pair of very thoroughly water-soaked shoes in the corner, and I discovered that my old friend had been obliged to put on a dry pair of shoes just a few moments before, or, as soon as he had reached his office."—Exchange.

Mrs. Katie Husbands, Burns, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine many years. It cured me of Nervous Headache; gives quick relief in Heartburn. Think it much superior to both Zellin's and Black Draught I have used.

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On this ad. cut and send to us with \$1.00, and we will send you this NEW IMPROVED ACME QUEEN PIANO, by freight, C. O. D., subject to examination. You can examine it at your nearest freight depot, and if you find it exactly as represented, equal to organs that retail at \$75.00 to \$100.00, the greatest value you ever saw and far better than organs advertised by others at more money, pay the freight agent our special 90 days' offer price, \$31.75, less the \$1.00, or \$30.75, and freight charges.

**\$31.75 IS OUR SPECIAL 90 DAYS' PRICE.** Less than one-half the price charged by others. Such an offer was never made before. THE ACME QUEEN is one of the most DURABLE AND SWEETEST TONED instruments ever made. From the illustration shown, which is engraved direct from a photograph, you can form some idea of its beautiful appearance. Made from solid quarter sawed oak, antique finish, handsomely decorated and ornamented, latest 1899 style. THE ACME QUEEN is 6 feet 5 inches high, 45 inches long, 22 inches wide and weighs 350 pounds. Contains 5 octaves, 11 stops, as follows: Diapason, Principal, Dulciana, Mordella, Celeste, Crescendo, Bass Crescendo, Tremolo, Coupler, Diapason Forte and Vox Humana; 2 1/2 tone Coupler, 1 tone Swell, 1 Grand Organ Swell, 4 Solo Organ Stops, 1 Set of 24 Ribs Hollow Smooth Diapason Reeds, 1 Set of 24 Pleating Soft Sounded Principal Reeds, 1 Set of 24 Pleating Hard Sounded Principal Reeds, 1 Set of 24 Pleating Soft Sounded Harmonic Reeds, 1 Set of 24 Pleating Hard Sounded Harmonic Reeds, which are only used in the highest grade instruments, fitted with Hammond Couplers and Vox Humana, also best Police bells, leathers, etc., bellows of the best rubber cloth, 3-ply bellows stock and finest leather in valves. THE ACME QUEEN is furnished with a 10x14 beveled plate French mirror, nickel plated pedal frames, and every modern improvement. We furnish you a hand some organ stool and the best organ instruction book published.

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## The Home.

### Seek to be Cheerful.

BY ST. CLAIR LAWRENCE.  
Along life's darkened pathway,  
Let's sing in cheerful strain,  
A song to rift the shadows,  
And ease the heart of pain.  
Let's trust the Lord for guidance,  
In ev'ry cherished plan,  
And 'mid the frowning shadows,  
Be careful if we can.  
Let's hope; and hymn God's praises,  
All full of life and cheer,  
'Till ev'ry weary pilgrim,  
With gladden'd heart shall hear,  
And join the anthem sweetly,  
To cherish heaven's plan;  
To smile 'mid clouds or sunshine,  
And do the best we can.  
Blue Mountain, Miss.

### CLEOPATRA'S PEARL.

BY REV. A. J. REYNOLDS.

History relates that Cleopatra, the beautiful Queen of Egypt, luxurious and wicked, brought mighty men to bow before her charms. Once she was seated at her royal festal board surrounded by haughty princes and nobles. All that could please the eye, the ear, the palate, the senses, was present. In her pride, the Queen of Egypt desired to make a vain display of how little she cared for wealth. Stretching her jeweled hand to her brow, adorned with the royal crown, she plucked thence the chiefest jewel, an Oriental pearl, full-orbed and lustrous as the morning, and while the gaping courtiers looked on in amazement she dropped the shining gem into a goblet of acid wine, which acting chemically upon the carbonate of lime entering into the composition of the pearl, dissolved it. Then, grasping the golden goblet, she raised it to her ruby lips, and drank the glowing wine, in which flowed the wealth of a kingdom. She did this in great wantonness. She, in a moment, destroyed a pearl of great price.

"Foolish queen!" I hear you say. Truly, I speak well. But thou, immortal man, still without a deathless hope for salvation bought with the crimson tide which flows from Christ's pierced side, thou hast condemned not only the folly of the dark queen of Egypt, but thine own. Even now I see thee seated at the banquet of earthly joys. Jesus is inviting thee to come to him, the Spirit is pleading but in vain. I see thee sporting with thy salvation. I see thee stretch thy careless hand and seize the pearl of great price, which cost the blood of Christ. I see thee drop this priceless gem of thy soul's salvation into the acid cup of the world's pleasures, there to be lost forever.—Herald and Presbyterian.

## Cheerful Compliance.

The best way for a man to enjoy himself is to maintain a universal, ready and cheerful compliance with the divine will in all things; as knowing that nothing can issue forth from the fountain of goodness but that which is good, and therefore a good man is never offended with any piece of divine dispensation, nor hath he any reluctance against that will that dictates and determines all things by an eternal rule of goodness; as knowing that there is an unbounded and almighty love, that without any disdain or envy freely communicates itself to everything he made, that always unfolds those in his everlasting arms who are made partakers of his own image, perpetually nourishing and cherishing them with the fresh and vital influence of his grace.—Dr. John Smith.

## Thoughts that Breathe.

"The righteous," says the Psalmist, "shall flourish like a palm tree." That is one part of his life—to be upright, graceful, gentle, like that most beautiful of oriental trees. But there is another quality added: "He shall spread abroad like a cedar in Libanus." That is, his character shall be sturdy, solid, broad; he shall protect others as well as himself; he shall support the branches of the weaker trees around him; he shall cover a vast surface of the earth with his shadow; he shall grow and spread and endure; he and his works shall make the place where he was planted memorable for future times. It has been well said, twice over, by the most powerful delineator of human nature, with one exception, ever produced by our country, that prayer is the Almighty searcher of hearts is the best check to murmurs against Providence or the inroad of worldliness.

For a Bee Sting.

There is no better remedy for the sting of a bee or wasp than common mud. The writer, not long since, watched a pet kitten which treated a bee with undue familiarity and was stung on the nose, promptly rub the injured member in the mud and earth. A little earth and water will almost instantly relieve the suffering of a child from this cause, if it is promptly applied.

Dr. M. A. Simmons Liver Medicine searches out all impurities in the System, and expels them harmlessly by the natural channels.

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Machine weighs 120 pounds, runs on cast iron frame, average 70 cents for each 500 miles. GIVE IT THREE MONTHS TRIAL. We will return your \$15.50 any day you are not satisfied. We sell different makes and grades of Sewing Machines at \$8.50, \$10.00, \$11.00, \$12.00 and up; all fully described in our Free Sewing Machine Catalogue, but \$15.50 for this DROP CABINET BURDICK is the greatest value ever offered by any house.

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## Overcoming Evil With Good.

A spiritual conquest is inevitable. Evil with its serried forces is in the field, aggressive, defiant, eager for conflict. Offenses will come; they cannot be prevented. There is but one alternative: We must overcome, or be overcome.

How shall we treat the foe! Vindictively? Requite evil with evil, breach for breach, wrong for wrong? Then shall we crown evil a certain victor. Revenge brings a man down to the level of his enemy. "He who will fight the devil with his own weapons must not wonder if he finds him an over-match." You may fight fire with fire, but to oppose evil with evil is but to treble the mischief. He who offers the first injury makes a beginning of evil, but he who retaliates renders the evil almost uncontrollable.

Shall the evil be met simply with contempt or indifference? To merely refrain from requiting evil with evil is apparently neither to conquer nor to be conquered. A truce means nothing else than a victory for the evil.

Shall we meet the evil with good? Oppose error with truth, hatred with love, enmity with good will? This is the divine method. This is to overcome. Falsehood will flee the face of truth. The most obdurate foe will yield to kindness. Persistent friendliness subdues the most injurious. The heart of adamant is melted, and the most malignant enemy transformed into an abiding friend by the "blessed sorcery of love."—W. H. Cline, in Our Young People.

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## MINISTERS and CHURCHES.

OXFORD.—My wife and I have just returned from Oxford, where I assisted Pastor Bacon in a meeting with his church. Bro. Bacon is a strong man in an important field. I never labored with a more genial spirit. To know him is to love him. He is well grounded in the affections of his church, and he reciprocates their love. Happy Union. Many consecrated members in this church.

Prof. Leavel and his daughter, Miss Pearl, entertained us the first week. It was a great pleasure to be in the home of Dr. Leavell. He was my teacher in English while I was a student at college. Also my Sunday School teacher for three years. He also had much to do on the human side, in assisting me to a decision in regard to entering the ministry, early in my Christian life. For all of which, and more, I hold him in grateful memory.

Bro. Franklin L. Riley and wife entertained us the last week of our stay in Oxford. Dr. Riley was one of my college mates, and his wife (Miss Fannie Leigh) was at the same time a "C. F. I." student. It was a great pleasure to be with these friends and talk over college days.

We also had the pleasure of dining twice with Prof. and Mrs. Deupree. Dr. Deupree taught me Mathematics in Mississippi College, and Mrs. Deupree took a motherly watch-care over me in those days when such a friend is a thrice welcome blessing.

But time would fail me to tell of the Kimbroughs, Plants, Leavells, Phillips, Eads, Taggarts and all others who showed us kindness and added to the pleasure of our stay. May heaven bless and reward them.

W. A. McComb.

## A Gracious meeting at Oxford.

We have just closed a very precious meeting here. Among the results already manifest may be mentioned:

1. That pastor and people are even more deeply in love with each other and more firmly determined to do great things for God than before.

2. Indifferent Christians have been aroused, backsliders reclaimed and sinners converted.

3. We have determined to support a ministerial student at Mississippi College, and this too, after having already given about one hundred dollars to the College this year and contributing \$15.00 to the support of a ministerial student from our association, now at Clinton.

4. The Christian people of the town have been drawn closer together and understand each other better.

Bro. W. A. McComb was with us and did all the preaching to the delight of this church and the entire town. Since working with this devout and deeply consecrated man, I am at a loss to understand why Mississippi allowed him to go to Texas even for a short time. But she has shown her wisdom in bringing back her noble son. That church and pastor that does not want to do real work had best let Bro. McComb alone, for if he comes among them he will get a "large size more on them." It has never been my privilege to have in a meeting with me a sounder preacher or more congenial fellow laborer.

I have never yet said anything in print about this noble church preferring to wait until I should know them better. I have been with them nearly a year, have gone through a protracted meeting with them, and it is now my deliberate opinion that this is one of the best churches in the State, if not the very best.

Before closing I wish thus publicly to express to the saints at Crystal Springs the thanks of myself and church for the generous loan of their noble pastor.

N. W. P. BACON.  
Oxford, Miss., Nov. 25th, 1899.

CLARKSDALE.—Twice per month, 2nd and 4th Sundays, we have preaching in the Presbyterian church. The Sunday School with an average of twenty-five is very interesting, and recently we have received additions to church and S. S.

The interest in building a church is increasing, but we greatly need help. Men here who have money are not Christians and will not assist in building. I requested the ladies of our State to send \$5.00 from each society and Hardy is in the lead, their church and Society having sent \$5.00 each. We are truly thankful to all who have so kindly remembered us in our work here.

Next Sunday morning when you have gathered for worship in your nice comfortable churches, please think of us who are in one of the hardest fields in Mississippi for the Baptists to secure a hold, and send us a contribution towards our house of worship.

OAK RIDGE.—This is seven miles from Clarksdale. Have services every 3rd Sunday.

Last Sunday was a good day for all. After pleasant services collections were taken. Received \$5.00 for State Missions and \$5.00 for Orphanage.

A. L. O'BRIEN.

## From 51 Psalm.

BY JOHN A. OLIVER.

Have mercy on me O my God,  
Thy loving kindness show;  
Blot all my transgressions out,  
And guide me here below.

Wash mine iniquity away,  
And cleanse me from my sin;  
For I acknowledge all my faults,  
And how corrupt within.

Against Thee only have I sinned;  
Done evil in Thy sight;  
Thou speakest and art justified;  
Thou judgest and art right.

I in iniquity was born,  
In sin was I conceived;  
O come and form me o'er anew,  
And I shall be received.

Thou dost require truth within,  
Even in the hidden part;  
And Thou shalt make those wisdom know,  
Before Thou shalt depart.

O come, and me with hislop purge;  
Then, I'll be clean I know:  
Wash all of my pollutions off,  
I'll whiter be than snow.

O make me joy and gladness hear;  
My broken bones to shout:  
And hide thy face from all my sins,  
Iniquities blot out.

Create in me a heart that's clean,  
And make my spirit right;  
Nor cast me from thy presence off,  
Nor shut me out from light.

Take Holy Spirit not from me;  
Thy joy to me restore;  
Uphold me by thy Spirit free—  
Salvation I implore.

Then I will teach transgressors how,  
Thy way they may pursue;  
And sinners shall be unto Thee  
Converted all anew.

Deliver me from guiltiness  
O God, 'tis that of blood;  
Thien shall my mouth in praise confess,  
The righteousness of God.

Come open up my lips, O God;  
My mouth shall praise give forth:  
Thou wilt not take my sacrifice;  
Yet, still, dost claim its worth.

Burnt-offerings never didst Thee  
please,

'Tis broken hearts contrite—  
A broken spirit's Thy sacrifice,  
None else will Thee delight.

O come and to Mount Zion do,  
Just what shall make her strong,  
Build walls around Jerusalem,  
And dwell within her long.

Then shall that righteous sacrifice  
Please Thee quite well; and more  
Than burnt, and whole burnt-offerings,  
Or bulls, the altars bore.

CH<sub>3</sub> OH=Methyl Alcohol  
CH<sub>3</sub> OH+O=H<sub>2</sub>O+CH<sub>2</sub>O.  
H<sub>2</sub>O is Water, and  
CH<sub>2</sub>O is Formaldehyde Gas—  
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## Deaths.

Willie Brandon.

Willie Brandon died at his home in  
Old Marion, Lauderdale county, Miss.,  
Nov. 5, 1899.

Willie was a friend to all, an enemy  
to none, an affection father, dutiful  
child, devoted brother, and a true  
friend. We believe his spirit has gone  
to God who gave it, yet in our weak-  
ness we mourn, we miss his sweet voice  
and endearing kindness. Farewell my  
dear brother.

We will miss thee, Oh! so often,  
No day will pass, but we will think  
of thee  
And yearn for thy sweet and gentle  
voice  
Many dear and true are left but none  
like thee.

—Sister.

Nancy Turnbough.

The subject of this notice was born  
in Covington county, Miss., Nov. 22nd,  
1827; was married to Isaac Turnbough  
July 22nd, 1845; united with the Har-  
mony Baptist church in Smith county  
in 1860, and passed to her reward at the  
home of her son—George Turnbough—in  
Bogue Chitto, Oct. 20th, 1899, in the  
72nd year of her age.

Her Christian life bore testimony of  
a work of grace upon the heart. She  
loved the church of God; was the friend  
and helper of the ministers of Jesus  
Christ; rejoiced in the Salvation of the  
lost, and lived in the fondest affection  
of her dear children. As her spirit was  
nearing the border land she rejoiced in  
the presence and love of her Savior,  
and like the shock of corn ripe for the  
garners so passed the spirit of dear Sister  
Turnbough to the upper fold. May the  
six surviving children, by the grace of  
God, meet mother in heaven.

PASTOR.

McIlwain.

The angel of death has visited town  
and removed from this community one  
of its best citizens, Bro. McIlwain.

Bro. McIlwain was a kind gentle,  
true husband and a devoted father. He  
was, for a number of years, a consistent  
member of the Baptist church.

While we feel so sad on the account  
of the death of this brother, we have  
evidence that earth's loss is heaven's  
gain and know that—

"We should in very gulfs of grief be  
glad

The great intents of God could we but  
see,

Think of the souls that he in heaven  
will meet

Some that on earth he knew and loved  
most dearly

Think is what oft he wished to be  
While yet he was a mortal man on  
earth."

A FRIEND.

Hinton Taylor.

At Percy Station, Nov. 10, 1899, Mr.  
Hinton Taylor, aged 61 years.

Thus has passed away one of the  
best citizens of Washington county. Mr.  
Taylor formerly resided in Hinds coun-

ty, where he was respected and esteem-  
ed by a large circle of relatives and  
friends. Among the elder ones he is  
remembered for his noble, manly bear-  
ing in all the circumstances and envi-  
ronments of life, and by the members  
of Company A, First Mississippi Artillery,  
as a brave Confederate soldier and  
genial comrade, ever ready to extend a  
helping hand to those in need. Some  
twenty years ago he moved to Wash-  
ington county, and since that time by  
his honest, generous bearing and de-  
portment, he has made a host of friends  
on Deer Creek and the Murphy Bayou  
neighborhood who will ever cherish  
his memory as an ideal friend and  
ideal neighbor.

He had been a consistent member of  
the Baptist church for nearly thirty  
years and died in full triumph of a  
Christian faith.

Now that life's fitful fever is over  
He calmly awaits the judgment day  
His record as husband and father and  
brother  
As pure as the brave soldier who  
wore the grey.

OLD COMRADE.

Little Bertha May Tucker.

On the morning of July 13, 1899, the  
death angel took from us little darling  
Bertha. She was one year, two months  
and twenty-four days old. She was  
affectionate and loved by all.  
Oh! how she is missed in our home.  
Though a little bud too sweet for this  
sinful world, so God took the sufferer  
home.

ONE WHO LOVED HER.

Annie D. Anderson.

A noble woman gone!

The saddest day of all in the home of  
Bro. L. L. Anderson, of Shuqualak, was  
the 24th of September last, when the  
Death Angel came and laid his hand  
upon that of his beloved wife and led  
her away from him and out of the shad-  
ows of this world and into the light  
and blessedness of our Father's pres-  
ence and home. What a mingling of  
joy with our sorrow if the intervening  
veil could be drawn aside and the vis-  
ion of the loved ones gone before could  
be seen, moving in sweet accord with  
the happy rejoicing throng of the heav-  
enly host. Sister Annie D. Anderson  
was one of the noblest women of our  
Zion, and filled her place in the home,  
the church, and social circle with emi-  
nent efficiency and distinction. Per-  
haps no one who has ever gone up  
home from Shuqualak will be more  
greatly missed, or more sincerely  
mourned than this excellent Christian  
woman.

Our sister began life in Green county,  
Alabama, January 11, 1847, and was  
only two years old when her parents  
moved with her to Noxubee county,  
Mississippi, where she grew to woman-  
hood, and spent the remainder of her  
life. At the early age of 11 years she  
was converted and joined the Church,  
being baptized thereinto by Rev. J. H.  
Buck. On the 16th of January, 1868,  
she was married to Col. L. L. Ander-  
son, a war veteran, noble Christian  
gentleman, whose home she made  
bright, and whose heart she made glad  
for more than 30 happy years. Three  
children were born unto them—May  
Willie, Maggie Lou, and Louis T.;  
Maggie Lou was taken to the better

land at the early age of ten years; May  
Willie grew to lovely womanhood, be-  
came the wife of Mr. W. M. Baker, one  
of Shuqualak's best citizens, the  
mother of two sweet little children, and  
then went to the heavenly home, where  
she and the dear mother now rejoice  
together; and Louis T. alone remains  
to comfort the heart of the sorrowing  
father. The marriage of these good  
people was celebrated by Rev. J. H.  
Buck, the same who baptized the little  
girl of eleven, and whose sad duty and  
privilege it was also to conduct the  
funeral services after the sorrowful  
death that terminated this happy mar-  
riage relation, which sad event occur-  
ed on September 24th, 1899. Sister  
Anderson was everybody's friend, but  
made none more sensible of it than her  
pastor, for whom she always had  
pleasant words and kin lies and most  
helpful attentions.

Her place in the church was never  
vacant, unless it was providential, and  
her wise words and helpful touches  
were leading factors in all of the good  
works of her church.

May God's richest blessings be upon  
her aged father, Bro. McNeese, for  
his comfort in this great bereave-  
ment, and our dear Brother Anderson  
in the heart desolation that none but  
fellow sufferers know, and Louis, the  
dear boy, who perhaps, as keenly as  
any, will miss a mother's love; and the  
dear Brother Clayton and Sister Clark,  
and all the rest. Thank God, you will  
all meet her again, and for the blessed-  
ness of the Christian hope.

J. A. H.

Everett Steen.

On the 18th, the bright little nine  
year old son of Bro. I. Steen and wife  
was called from this world. The home  
is sad, parent hearts are bleeding. But  
they believe in God and also in Jesus  
Christ, and they bow in humble resig-  
nation to the will of Him who doeth  
all things well. Dear parents, be can  
not come back to your earthly home,  
but you can go to his heavenly home.  
The entire church and community sym-  
pathize with the grief-stricken parents.

J. N. McMILLIN.

Hattiesburg, Miss., Nov. 25, 1899.

Bolton.

Mrs. Martha A. Bolton, a native of  
Jefferson County, departed this life at  
the home of her son, in St. Louis, Mo.,  
on the 10th of November, 1899, in the  
67th year of her age. A devoted Chris-  
tian she has after a life of faithful  
service, gone to join the host of the re-  
deemed above.

An exemplary wife, mother, and  
friend. Her family and friends are sorely  
bereaved, but they sorrow not as those  
without hope. Her remains were re-  
turned to her native State, and her fu-  
neral conducted from the Methodist  
Church at Utica, the pastor Rev. G. A.  
Guice officiating. Dear sister, the  
smile about thy face in death inter-  
preted, taught:

"Bright angels are from glory come;  
They are around my bed, they're in my  
room,  
They wait to waft my spirit home."

G. R.

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Baptist family in the State. Will be on sale the 1st of September. SEND FOR A  
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CLINTON, HINDS COUNTY, MISS.

## Memorial Resolutions.

There is a desire in all of our hearts  
to lay a tribute of our own on the  
graves of those we love and honor, even  
though the graves may be already  
thickly strewn with flowers. Therefore,  
in token of respect for the memory of  
two of our sisters, Sister Annie Ander-  
son, deceased Sept. 24th, 1899, and Sister  
Julia Howze, deceased August 1899,  
the Baptist church of Shuqualak,  
Resolved 1. That in the death of Sister  
Anderson the church has lost a member  
of a consecrated Christian character, a  
regular worker in every department of  
church work; the Ladies' Missionary  
Society has lost her generous co-operation  
in all their undertakings for the  
support of the Lord's cause; and the  
whole community have lost the silent  
influence of a gentle Christian life.

Resolved 2. That we owe to her mem-  
ory a debt of love and gratitude for lov-  
ing fellowship and faithful work while  
with us, and the sweet fragrance of her  
lovely character shall linger long in  
our hearts to draw us nearer to our God  
whom she so long and so consistently  
served.

Resolved 3. That by the death of Sister  
Howze a loyal member has been re-  
moved from our church; one who was  
ever ready to perform with cheerfulness  
any duty assigned her. Her kind-  
ness won our hearts, and we realize  
there is gone out from us one whose  
naturally sunny temperament, bright-  
ened by the "faith that toucheth all  
things with hues of heaven" diffused  
cheerfulness wherever she went. Her  
hopeful, joyous disposition made inter-  
course with her pleasant whether in  
social or church relations.

Each of these sisters won our love  
and confidence and the respect of all  
others by her answering loyalty to  
what she believed to be the teaching of  
the Scriptures. Each one disclaimed  
her own worthiness and rested her  
hope entirely upon the atoning sacrifice  
of Christ.

Resolved 4. That while we mourn our  
loss, we rejoice in their gain, satisfied  
that in each case it was but at ransom  
from the cares and sufferings of earth  
to the ineffable joys of heaven.

Resolved 5. That to the bereaved fam-  
ilies we extend Christian sympathy and

hope that they may be given the grace to  
bow in humble submission to the divine  
will, and that all may walk in the way  
which each one of them entered in her  
young maidenhood and followed resolu-  
tely through life.

Resolved 6. That a copy of these reso-  
lutions be presented to each family, a  
copy furnished THE BAPTIST and New  
Era for publication, and one placed on  
our church records. Done by order of  
the church in conference, Oct. 8, 1899.

J. W. STURDIVANT,  
MISS. T. C. EDWARDS,  
MISS MARY WELSH,  
Committee.

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it at the end of the

Shortest Route to Deep Water  
from the great trade centers of the  
food-producing portions of the country.  
Property, though cheap now compar-  
atively,

Is Advancing Constantly.  
Add will soon be "out of sight." In-  
vest while it is in reach, and make  
money while you can.  
Write to me or come to see me at Hat-  
tiesburg, Miss. L. E. HALL.

Bowling Green, Mo. July 13, 1899—  
To Dr. E. W. Hall, St. Louis, Mo.—  
Dear Sir: We have been selling your  
Texas Wonder, Hall's Greatest Discov-  
ery, for two years and recommend it to  
any one suffering with any kidney  
trouble, as being the best remedy we  
have ever sold.

Yours truly,  
PURNELL & DAVIS.



## Why I Am A Baptist Only.

## A DREAM.

BY R. G. HEWLETT.

NO. 13.

One night I was on guard on deck, the first watch, relieved at 9 o'clock. Just as I was relieved I saw a large row boat full of our crew, leave the ship's side and go in the direction of a little ship that lay some miles off our stern, having printed on her side, in large letters, the words: "Patrons of the Or'er of St. John the Baptist." I had watched this ship often, as it was nearer us than many of the others; and more than once, I had seen some of our crew visit her. I wondered what business they could have on board of her, and why their visits were at night. As I was watching the departing boat, Capt. Pistos came toward me, and stopping near, looked sadly, I thought at the receding boat, as though he was not pleased with our men thus leaving his ship.

"Captain," said I, after watching him several minutes, "if you would not consider it an intrusion, on your meditations, I would like to ask a question or two for information?"

"Ask as many questions as you wish," said he.

"If Emmanuel were here, on earth now, would he visit all the places that are visited by some of the crew of this ship?" I asked.

"No indeed; very far from it. Some of the places you ask about, he would not visit; others he would not be allowed to visit; he would be deemed an intruder if he did. The ship to which that boat yonder is going, would not allow Emmanuel on board unless he enlisted as one of its crew, which I am very sure he would never do, nor could do, without going contrary to his orders given us. I would not be admitted there, unless I were to compromise, to some extent, my loyalty and faithfulness to Emmanuel, which God forbid I should ever do."

"I heard much talk of this ship," said I, as the Captain remained silent after the above utterance, "and of her crew, before I came on board. Some very hard things were said about you and your ship, by which I was sought to be persuaded not to come here. But I saw for myself that this was the only ship the guide line led to, so I came on any way. Some of the crew as Christians, why are you thus called?"

"Because Prince Emmanuel was also called Christ. The word

Christian comes from the word Christ, and means a disciple or follower of Christ?"

"Are those sailors in your boat following Christ now?" I asked.

"No, neither his example nor precepts," replied he.

"I suppose to follow Christ," I continued, "means to go where Christ did go, or would go if he were here now, and to do what Christ did do, or would do if he were here present, or to obey the commands that He has left on record for the guidance of this ship's crew. Am I right in this?"

"Yes, those sailors yonder are not following Christ in what they are now doing. Christ never went where they are going nor into any place like it, nor would he go there if he were here to-night. Neither do His commands allow it."

"Those sailors left their ship uniforms behind on shipboard, I noticed. So I suppose they left their Christian character behind as well. As they put on another uniform, I suppose they demand another character as well," said I.

"Yes," replied the Captain. "The ship where they are going does not claim to be a Christian ship, as some others do. It has no use for Christianity, on the contrary it ignores it. Those sailors could not get aboard as Christians. They enter these in some other name than the name of Christ, and in some other character than that of Christians."

"Christ and christianity left out! I did not think Christ allowed that. I thought he required his followers, to live, move, and have their being in Him, and always act in His name, and by His authority in whatever they did."

"So He does. He says, 'Whoever shall give to drink one of these little ones, a cup of cold water only in the name of a disciple, (Christian) verily I say unto you he shall in no wise lose his reward.' Again, 'For whosoever shall give you a cup of water to drink, in my name because ye belong to Christ, verily I say unto you he shall in no wise lose his reward.' And 'God is not unrighteous enough to forget your work and the love which ye showed in His name, in that ye ministered unto the saints and still do minister.' Also, 'Whatsoever ye do, do all to the glory of God.' But many who claim to be Christ's followers ignore His name in many things they do. They have a ritual on board that ship yonder in which they claim to pray to God. But they leave out Christ and His name, and christianity. The ritual never prays in the name of Christ, which

is contrary to Christ's words in John 14:13-14, 16:23, 24, 26."

"What kind of people are on board that ship?"

"All sorts, but women, and Catholics, and sailors who are faithful to Emmanuel in all things. Some of the worst men I have ever known belong to the crew of that ship. They seem to be in good standing and full fellowship among their brethren. It is because of this heterogeneous collection of men of all religion and no religion that Christ is ignored."

"Well, I love Christ and women too well to go where they don't go," said I.

## Married.

November 19, 1899, at the residence of the bride's father, L. E. Lipford, Ashland, Miss., Mr. L. G. Brown, of Holly Springs, to Miss Mary Lipford, Rev. St. Clair Lawrence officiating.

Mr. Brown—an attaché of one of the leading commercial houses of his town, is a young man of excellent business capacity, strictly pious and well-to-do in the world; his bride is one of Ashland's most cultured and popular young ladies; being a leader in the B. Y. P. U., and church organist, she will be greatly missed in Ashland. Holly Springs gets a treasure and the church there an excellent worker.

x x x.

## Luther's Idea of a Minister.

Ten qualifications were claimed by Luther for an efficient minister of the gospel:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. A good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. Be ready to stake body and soul, goods and reputation, on its truth.
9. He should study diligently.
10. Should suffer himself to be vexed and criticised by every one.



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## The Old Hymns.

There's lots o' music in 'em—the hymns of long ago,  
An' when some gray haired brother sings the ones I used to know  
I sorter want to take a hand—I think o' days gone by:  
"On Jordan's stormy banks I stand and cast a wishful eye!"

There's lots o' music in 'em—those dear, sweet hymns of old—  
With visions bright of lands of light, and shining streets of gold;  
And I hear 'em ringing—singing, where mem'ry dreaming, stands,  
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever; of holier, sweeter days.

When the lilies of the love of God bloomed white in all the ways;  
And I want to hear their music from the old-time meetin's rise  
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew  
The words—the tunes of every one the dear old-time meetin's rise  
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew  
The words—the tunes of every one the dear old hymn book through?  
We didn't have no trampets then—no organs built for show;  
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the old hymns, and when my time shall come—  
Before the light has left me, and my singing lips are dumb  
If I can only hear 'em then, I'll pass without a sigh  
"To Canaan's fair and happy land, where my possessions lie!"

—Frank L. Stanton.

## Calling and Election.

Give diligence to make your calling and election sure. Make it sure how? One brother says: "By faith and good works of course. Now, if it's by faith and good works, then, was Peter right when he said, 'I Peter r. 2. Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ?' Now if by God's foreknowledge how can it be by faith and good works. In reading God's word, we must read in harmony, if we destroy the harmony, we make a contradiction. Then, let us hear from Paul, Rom. 8:29-30. For whom he did foreknow, he also did predestinate to be conformed to the image or his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called. And hear him in II. Tim. 1:9. Who hath saved us, and called us with an holy calling. Not according to our works, but accord-

ing to his own purpose and grace, which was given us in Christ Jesus before the world began." Paul denies that this calling and election is based on our faith and good works; hear him again, II. Thess. 2:13-14. "But we are bound to give thanks always to God for you, brethren beloved of the Lord because God hath from the beginning (in the beginning of the world) chosen you to salvation through sanctification of the Spirit and belief of the truth." Also speaking of a remnant of Israel saved by grace, he says, in Rom. 11:5-6. "Even so then at this present time also there is a remnant according to the election of grace, and if by grace then is it no more of works; otherwise grace is no more grace." But if it be of works, then is it no more grace; otherwise work is no more work.

Titus 3:5, 6. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Lord. And in the 7th verse— "That being justified by his grace, we should be made heirs according to the hope of eternal life." So God's eternal purpose to save us, is not on our part; for the sinner is dead in sin, plucked up by the roots, and also like the bleached bones Ezekiel saw in the valley, no spiritual life in him, and in this condition how could he act either by faith or works? In I Cor. 2:14, "But natural the man receiveth not the things of the Spirit of God; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." The brother says, "We are not as safe in this world as if we had been in heaven a thousand years." Safe from what? Sin or heaven. If he means sin, he is right, but if he means hell, he is quite different from the Lord Jesus Christ. John 10:26, 27, 28, "But ye believe not, because ye are not of my sheep, as I said unto you, My sheep (which shows they have been elected) hear my voice (which have been called) and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hands." He says further, "I haven't space to say anything about election only that I never heard of a man being elected who was not a candidate." We elect pastors, and church clerks, without them being a candidate. Paul says in Eph. 1:4-5, "According as he hath chosen us in him before the foundation of the world,



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that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Now my brother were you or I there before the foundation of the world to notify the Lord that we were a candidate? As this was before the foundation of the world, we have no part or lot in it, impossible for it to be by faith or good works, they came after election.

J. E. LOWE.

Little Springs, Miss., Nov. 10, 1899.

Some seeds are heavy and fall straight to earth, and lie there until they take root; but other seeds float like gossamer in the air, are blown hither and thither by the wind, and may be many days in finding a permanent lodgment. Good deeds are like heavy seeds, but good words usually bring a tardy and uncertain harvest, widely scattered and hard to reap. Yet God uses both kind of seeds.

To-morrow hath a rare, alluring sound;  
To-day is very prose; and yet the twain  
Are but one vision seen through altered eyes.  
Our dreams inhabit one; our stress and pain  
Surge through the other. Heaven is but to-day

There is nothing faith cannot make noble when it touches it. You need not say, "I want to get away from my daily business or from my domestic concerns in order to show my faith." No, no, stop where you are and show it.—D. L. Moody

The motto for every Christian should be, "Find out what Jesus Christ wants you to do, and then do it."

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